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It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 19.

LONDON.

Dutch Church, Austin Friars, United Service, 7, Rev. Principal CARPENTER.
 Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road. No Service.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. H. S. TAYLER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. H. DRUMMOND, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON: 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT AYRES. No Evening Service.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Anniversary Services, Rev. JOSEPH WOOD.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kilburn, Quex-road, 11 and 7, Rev. RUDOLF DAVIS, B.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON. No Evening Service.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. F. COTTIER.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. R. W. SORESEN.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. G. BARRETT AYRES.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. E. D. PRIESTLEY EVANS. No Evening Service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. P. SPEDDING.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. EDGAR LOCKETT.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. DENDY AGATE, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. PRIESTLEY PRIME.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SAVELL HICKS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. W. M. WESTON, D.D., Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, Oct. 21, 1.15 to 1.45, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Annual Sermons, Rev. R. NICOL CROSS.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
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CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

DOWSON.—On October 16, at Felixstowe, The Park, Nottingham, to R. M. and Ina Dowson, a daughter.

JONES.—On October 11, at Willaston, to Mr. and Mrs. H. Lang Jones, a son.

MARRIAGES.

HEELIS—POTTER—On Wednesday, October 15, at the Parish Church, St. Mary Abbot, Kensington, William Heelis, Hawkshead Hall, Ambleside, youngest son of the late Rev. John Heelis, Rector of Kirkby Thore, to Helen Beatrix, only daughter of Rupert Potter, of 2, Bolton-gardens, London, and grand-daughter of the late Edmund Potter, M.P., F.R.S., of Dinting Lodge, Glossop, and Camfield Place, Herts.

WOOLCOTT—GALPIN.—On October 9, at the New Culmington Chapel, by the Rev. Jeffery Worthington, B.A., Mark William Woolcott, second son of Mr. Mark Woolcott, to Hilda Allen, eldest daughter of Mr. Spencer T. Galpin, all of Culmington, Devon.

DEATH.

ROWLAND.—On October 5, at 82, Marlborough-avenue, Hull, Katherine Mary Rowland, widow of Henry Turner Rowland, formerly of Lewes. Aged 74.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THIS week will be remembered for its record of terrible accidents. The emigrant ship with its human cargo, burning in mid-ocean, the Welsh mine with its hundreds of entombed miners, have once again solemnised the mind of the country with their tale of peril by land and sea. Suffering and sorrow on this great scale seem almost to lose their personal aspect. They evoke, not trivial words of explanation or feeble cries of sympathy, but the self-devotion of strong men in the deathless heroism of love and duty. And we who look on from a distance, to whom it is all a deeply moving spectacle, find that tragedy has once again laid upon us its cleansing spell of pity and terror. We reach to a deeper consciousness than we possess in untroubled days of the nobleness to which men can rise. We are familiar once again with the strange paradox of religion that the things which cast the mind down in bewilderment often make the heart most certain of God.

WE have often pleaded in these columns that the problem of rural life lies behind all our other problems of social reform. So long as our villages breed unhealthy human beings, badly fed and badly housed and deeply discontented with the hardship and dull monotony of their life, we are simply destroying agriculture, the noblest of all industries, and enticing people to forsake the fields for squalid streets and city slums. The guilt of a deep forgetfulness lies at our doors. We have been staggered by the colossal growth of our industries. The big town has absorbed all our interest. Even in an agricultural country like Ireland its small manufacturing district has come

to assume a one-sided importance for English eyes, as though its mills and shipyards were the one sign of prosperity that really matters. Without the food which comes from the soil man must perish, and unless it can be won under conditions which are honourable and ennobling for men with the love of freedom in their souls, the whole body politic must suffer acute distress.

IT is the growing perception of these facts which surrounded the speech of Mr. Lloyd George on the Land question last Saturday with an atmosphere of tense public excitement. The reception which has been accorded to it should give fresh courage to the most daring optimist. It seems as though the battle for the elementary rights of the small farmer and the agricultural labourer were already half-won before a blow has been struck. For the speech has been condemned as dull. Even in quarters where we looked for the fiercest criticism we are told that his facts are already quite familiar. Our present system, with its long record of selfish blunders and its criminal neglect of the interests of the landless man, can apparently find few defenders. In social reform the stiffest fight usually takes place over the existence of abuses, and not over the remedies which we are to apply to them. On this question the day for denials has gone by; the tragedy of the English country-side is openly acknowledged, and men of goodwill in all parties can combine in the demand that far-reaching reforms, big enough to meet the gravity of the disease, must be set going without delay.

AT the same time we think that Mr. Lloyd George was wise in his first speech to dwell chiefly on the alarming facts of the present situation. The public mind is still ill-informed on the subject. Our

population is so largely urban and so deeply absorbed in its own commercial interests, that it is only by constant repetition and the hard challenge of startling figures that conviction can be produced and kept at the white heat needful for common action. Fifty years ago over two millions were employed on the land; at the present day in spite of the enormous increase of population this number has sunk to about a million and a half. Compared with this million and a half agricultural workers in Great Britain there are 9 millions in France and 10 millions in Germany. In 1851 employment was found for 9,000 game-keepers; in 1911 this number had risen to 23,000.

BUT the deepest impression will be made by the facts concerning rural housing, the scandalous lack of cottages, the overcrowding, the absence of the most ordinary provision for health and decency, for they strike a human note and appeal vividly to the imagination. For these things we can now turn to the first volume of the Report of the Land Inquiry Committee, which was issued on Wednesday. Mr. Arthur Acland has acted as chairman of the Committee, and his description of the spirit which has animated his colleagues and himself will deservedly carry great weight. "I can attest," he writes, "that the members of the Committee and those who have assisted them in compiling this volume have done their work with a genuine desire to get at the facts as they really are." It is more than sixty years since Charles Kingsley wrote :—

When, packed in one reeking chamber,
Man, maid, mother, and little ones lay;
While the rain pattered in on the rotting
bride-bed,
And the walls let in the day.
These horrors still exist in "Christian
England." The figures for 1905-9 show
nearly three rural deaths from con-

sumption to two urban between the ages of twenty and twenty-five. Facts like these are to be found in the cold print of the committee's report; but they were written first in human blood and tears.

* * *

THE subject of Marriage and Divorce was brought before the Congregational Union by Dr. Forsyth on Tuesday. After discussion, in which some difference of view emerged, a resolution was adopted in which the following points were emphasised, that indissoluble monogamy is the absolute ideal of Christ for the society of his kingdom; that any change the State may make in the present marriage laws should be concerned in that final interest and should tend on the whole to its more effective recognition; that all facilities for divorce should be equal for rich and poor; that the sanctity of the obligations of marriage should be equal for each sex, and that there should be much restraint on the publication of proceedings. Touching on the grounds of divorce, the resolution recognised that the ideal could not be realised in the present stage either of Church or State, and that the State might find it necessary to extend them. It expressed the hope, however, that the grounds for divorce would be selected with due respect to Christian principle, unhampered by ecclesiastical tradition as such, and that every appearance should be avoided of making marriage light or divorce easy. The final clause declared that in cases where guilt is the ground of divorce the Council of the Union would deprecate the re-marriage by any minister of the guilty party in the life-time of the other.

* * *

THERE are many reasons for a tribute of gratitude to the memory of Mr. James Stuart, whose death took place last Sunday. It was through his energy and organising skill that the University Extension movement was launched and has achieved such an assured place in the educational machinery of the country. He insisted that the work must be entrusted only to highly qualified men, and that the lectures should not fall below a college standard. This side of his activity as well as his career in Parliament has received adequate notice in the Press; but it is surprising that the work which first brought him prominently before the public and was long specially associated with his name has been passed over in silence. He was the devoted friend of Mrs. Josephine Butler in her great crusade. He faced the scorn of friends and risked his own public reputation with unflinching courage, and through many arduous years showed himself not only a shrewd adviser but an ardent apostle of righteousness. For this alone his name should have a secure place in the roll of national honour.

THE CALL OF LONDON.

BY DOROTHEA HOLLINS.

WHAT Queen is this throned high within her gates,
Her eyes a tangle of a million dreams,
Her courts a workshop where the toiling Fates
Weave her smoke-veil transfused with starry gleams?

O, this is London! See! she stands and cries,
"Why am I ill-attended? I am wroth!
Call forth my Maids of Honour strong and wise;
Call them from East and West and South and North!

Beside my grave-eyed Council let them stand;
I have behests my statesmen cannot fill;
A frail, fine tissue that a woman's hand
Alone may weave according to my will.

My Lords of Counsel can command the springs
That rise in star-lit hills cold, pure as snow;
Fetter the lightning; bind the Death-God's wings,
Raise schools and fanes where men may dream and know.

But who shall guide the water from the hills
That stand within the Soul's enchanted zone?
Who shall direct the lightning-flash that fills
The heart where Love hath raised his altar-stone?

The little children in my Courts grow faint
Not with the body's needs alone to-day;
Their toil-worn mothers cannot heed their plaint
For childhood's happy meed of glorious play.

My aged children in their great grim hall
Wherein men thrust them when their work is done,
For tenderness and noble comfort call;
My Maids of Honour, is *your* work begun?

My youths and maidens seeking in the slum
That deathless gleam that comes but once in life,
Cry to you, Women, that ye be not dumb
To share your sacred lore of maid and wife.

Go join my Courtiers in their Council-hall;
Let dual vision all my heart's pain see!
Throw wide the windows of the Soul, that all
May feel the wind of Daybreak blowing free!

And then your royal robes shall wondrous shine
With colours from beyond the Daybreak's birth;
The vast dumb pain shall leave this heart of mine;—
O Women! build God's City here on earth!"

[Reprinted by special permission from the "Labour Woman."]

A MORAL CHALLENGE.

BY W. H. DRUMMOND.

WE are all deeply concerned with the task of making the churches of our fellowship as effective as possible for the service of the Kingdom of God. All of us have our special methods of work, our favourite remedies for defects. One man would reform our preachers, another would begin with our church committees. One pleads for clear statements of doctrine, another for more emphasis on the simple following of CHRIST and worship in his spirit. It is part of our wisdom, of the inherent catholicity of the religious movement which we represent, that we have never sought for a dull uniformity of utterance or method. The unity of our central convictions has been little disturbed hitherto by these natural differences of theological dialect or religious emphasis. We have been content to rest in the assurance that whatever the intellectual ferment around us may uproot or destroy the treasure of our hearts is secure. We are anchored in the plain meaning of the righteousness of God and we know what manner of men we ought to be. But in recent years this has grown dimmer than it used to be. All around us we find men swept off their feet by a moral revolution, in comparison with which many of the controversies of the past seem trivial indeed. We confront a man with the teaching of CHRIST and he replies in terms of NIETZSCHE. We plead for old-fashioned obligations and the claims of family life, and all around him is a chorus of books and magazine articles preaching the gospel of self-realisation and terminable agreements between men and women in place of Christian marriage. We talk to our young men, and we find that the only prophets they consider worthy of consideration are people as modern as SAMUEL BUTLER or BERNARD SHAW.

What have we to say to these things? I venture to ask the question here, because it is in my mind so constantly as I make my pilgrimage from church to church. I find myself doubting whether we are grappling with these things as strongly and clearly as we ought to do, and making a contribution to the moral problem which will help and inspire men in the ways of right living. For the arch-heresy of our time is not theological but moral. Men

have discovered how easy it is to apply the principle of freedom of thought to conduct as well as to belief. If they may think freely, why may they not act freely, following their own impulses, carried away by every wind of desire, without regard to the opinions or habits of other people?

Perhaps there is no body of religious people which has a plainer duty or a more manifest opportunity in these matters than ourselves. In the first place, the most important contribution which we have made to national religion in the past has been along the lines of character. Our greatest asset is the sort of men and women which our fathers and mothers were, and which they taught us to be. I need hardly describe what that character has been in the past. It was Puritanism at its noblest and best, simple in habit, truthful in word, broad and tolerant in sympathy, cherishing its family memories and affections as a treasure beyond price, speaking little about sin and yet feeling any lapse from its severe standards of integrity as a rankling wound. Then, in the second place, we have had a long experience in the wise use of freedom. We know that it is as different from licence as day from night. It never occurs to us that it is a cloak for self-pleasing. Behind our tolerance, our sympathy, our refusal to be satisfied with merely conventional standards of judgment, is the abiding sense of the righteousness of God. We live in a world not of our own appointment and our liberty is in the highest sense obedience.

Now I think that this noble moral inheritance and this long and honourable attachment to a chartered freedom lay upon us a special duty in regard to the moral problems of our time. We can let it be known quite clearly where we stand, and do something to lift men above the fog of sophistry in which all moral distinctions are blurred. Thousands of people all around us are slipping into the mood of curiosity and easy tolerance, and the standards of goodness, which have been tested and proved by centuries of Christian experience, begin to look dull and out of date. In their drawing-rooms they breathe the atmosphere of the sex-novel. In the train they pass the time with a magazine article, which ridicules the ideas of virtue and self-control and surrounds them with the foetid miasma of impure suggestion. I do not wish to exaggerate the importance of these things. Probably their effect in conduct is not very great; but I believe that their influence in modifying

mental and spiritual habit is in many cases far-reaching and disastrous. They create great difficulties for us, and it is tempting simply to go on teaching in the old way, avoiding unpleasant and hazardous subjects and trusting to the unexhausted force of our moral tradition to carry us through. But is this all that is required of us, all that our past has been specially fitting us to do for the present generation? Can we still be great creators of character? Have we still enough of the Puritan iron in our blood to stand forth with the old simplicity and moral passion for the high and holy things of the Christian life, knowing in our hearts that CHRIST has no concord with BELIAL? Our fellowship will be strong and fruitful just in proportion as we do some great thing together. Here is something in which we can all help one another to bear a faithful witness and to speak a living word.

THE SIN AGAINST THE CHILD.

BY EDWARD LEWIS.

THERE is a sin against the child which is other than can be expressed in terms of heredity. I suggest what is in my mind by saying that we are the creators of the Higher Humanity, the begetters of the Future. The thing that is to be born is our child. Society viewed as an external structure is a womb. Its organisation of custom, tradition, and order is a protective wall. Something is to be born out of it. These things—custom, tradition, order—are the mother-principles; the creative spirit, the consciousness of spontaneity, the original selfhood, in whomsoever it may be active, is the father-principle. Social reconstruction is secondary. We may reverence tradition only as one reverences the mother-body of his own child. Reform is hygiene. Order is matrix; the primary question is what quickened life within it may be brought to birth and blossom. The child is the thing. It is important to extend freedom, but much more important is what sort of a thing you are setting free.

It is in the context of such thoughts that I try and render to you the significance of the sin against the child. In one aspect it is a lack of expectancy. Most of us believe that history gathers momentum, so to speak, as it moves along, and that the past is constantly urging the present forward progressively. We may further believe in Bergson's "élan vital" which effects race-development not only horizontally, but vertically also. We want to give a kind of kinetic expression to these beliefs. We must have the forward gaze. The Future is created first in our minds and hearts.

Let it be said frankly and fearlessly that there is a higher race, a superhumanity, as different in life-capacity and life-quality from this present as itself is different from the anthropoids; that there is a higher, holier, purer, more God-informed religion than Christianity. The details of the coming race or of the coming religion can no more be predicted than parents can predict the features of their child; but we must be conscious of the straining of the soul beyond the present order. We must reach forward and overbrood the formless future. We must have our dreams about it. It is precisely this kind of imaginative play about a possibility that begins to give it shape as an actuality.

Another aspect of this sin is the demand for the maintenance of the *status quo*. The real sinners are not the heretics, but those who say, "Why not leave us alone? Our lives are useful and not unhappy with our faith as it is, and our moral conventions as they are—why disturb?" It is good to antagonise a new point of view, but merely to complain of disturbance and unrest is to be like the woman who refuses motherhood because of the inconvenience, discomfort, pain it entails. If such an attitude could become universal, it would sterilise the intellectual, moral and religious life of the race. Tradition may resist heresy; the old order may fight tooth and nail against the new spirit; that is good; that fierce grappling is good; those heats are good; they are part of the great game of creation which the gods play. But the dull stupid attitude of complaint, the plea for non-disturbance, the stolid, unilluminated, unleavened inertia which, like the dragon Fafner, growls, "Let me sleep, let me be!"—that is the deadly sin against the child.

Still another aspect is weakness and timidity in self-expression. To be yourself is your best way of serving the future. You can serve the past by suppressing yourself within the established order, by conforming to custom, tradition, convention; you can only help to create the future by asserting and expressing your native natural original selfhood. Only in such acts is a man vital and strong; and the world wants us, above all else, vital and strong. The world is a woman who craves a man; and with every child born to her, she renews her youth. This passion of self-expression is the elemental purity out of which all beautiful life rises. You may be uncouth, rugged, wild, but you are the world's man which thirsts for your vitality, your blood. She wants you real, virile, heroic; she wants to be mastered, to be overcome; she fights you that she may educe the last featherweight of your strength. In creative women, too, there must be the masculinity of this stringent tension in self-expression. Thrust yourself into the world. Flash out your original idea. Come with your original urge. Drive your spirit home to the world's heart. Sound your challenge. Pour your self-substance into the secret depths of the race-life. Let the world conceive by you. It is a sin to be weak in spirit, to be unreal. It is a sin to be untrue to yourself, to withhold yourself.

These, and not the church-sins, are the real sins. To fail, for whatever reason, in this vigorous, aggressive, pungent, venturesome, romantic self-expression is to sin against the race-child.

And there is your own child, that which is begotten in you of the Holy Ghost. Ah, this beautiful dream-child, this immortal Word become flesh in you, this God-blossom of your humanity. That a Self should arise from within you which should be in perfect union with God; its eyes ever beholding the Beatific Vision; its hands, creative hands; its feet, beautiful upon the mountains, the feet of the descending Saviour; its voice ringing with triumphant joy; its lips distilling truth like the dew of life upon the thirsty land; its will, organic with the universal harmony; and in its heart the great inviolable Peace of God! That a Self should arise from within you which should be uplifted above the entanglements and thirsts of the world; delivered from all care and all evil; which should make all things good by giving you the mastery over them; which should be to others as a covert from the tempest, or as the sun with healing in its shining wings! Ah, this dream-child!

Is it a dream?

Nay, but the lack of it the dream,

And, failing it, life's lore and wealth a dream,

And all the world a dream.

Do not sin against the Child. Concentrate forward upon it. Nourish it while still unborn. Set your hope on it. Energise it with every beam of thought, with every breath of desire. Consecrate your present life to it, as its sacred ark—this love-child begotten of the passion of God in you.

THE LIBERAL CHRISTIAN PULPIT.

CAIN.

BY THE REV. EDGAR I. FRIPP.

"And Cain was very wroth, and his countenance fell."—GENESIS iv. 5.

FEW stories are more impressive than that of Cain. Englishmen especially have felt the tragedy of his crime and his fate. There is a reference to him so far back as in the poem of "Beowulf" (ll. 105 ff.). Our forefathers, when they crossed the sea to England and saw much of bloodshed and were beginning to be Christian, thought with horror of the man who slew his brother and wandered "joyless" in exile from his Maker and humankind. In a later age he figures conspicuously in the mystery plays. In the Wakefield drama he is represented as a boorish Yorkshire farmer, a tiller of the ground of the worst type, uncivilised, rude, coarse, brutal, blasphemous. Only such an ill-conditioned, hopeless reprobate was thought capable of such a deed.

A Sermon at the Great Meeting, Leicester, October 5, 1913.

The deed is certainly a dreadful one. It is far worse than that of Adam and Eve. Their act was not a crime in our modern judgment. They refused to obey an arbitrary prohibition. They had the curiosity which is natural to human nature, and the desire for knowledge, and for immortality, which also spring up perpetually in the mind—without which, in fact, man would not be man. It is impossible to regard it as a wickedness, under any circumstances, to desire that our eyes may be opened, and that we may be as gods, knowing good and evil.

But Cain's act is different. The real fall of man was in him. He was the first man born into this world, the first that had a father and a mother, the first that had been a little child, and lived through boyhood to youth and manhood. And he kills his brother. There is disappointment, failure, frustration of high purpose. At the very outset human nature misses its function and goes horribly astray. Has there not been something wrong in his making? it might be asked. Can such a being, so constituted that he straightway plunges into sin, ever succeed? Is he not doomed and damned from the beginning?

Such were the fears that for a long time haunted earnest people. So long as the Book of Genesis was taken as history, as literal fact and not as legend, it caused perplexity and terror which were only partially removed by the supposed miraculous efficacy of Christ.

That Wakefield dramatist evidently sought to find an adequate motive for Cain's wickedness. He wanted to show how it might arise, in an everyday human fashion. As a dramatist he wished to present probabilities. And he gives the picture of a reckless, obscene, foul-mouthed ploughman.

Interesting, however, as this representation is, it is very far from the Bible portrait. Wrath and passion the Hebrew Cain undoubtedly has; but this is only one side of his character. He cannot turn, as the Wakefield Cain does, from murder to his dinner. He has a spiritual side. His punishment is greater than he can bear. It is pain and agony to him to be driven from his land and the face of God.

I was reading the other day of an account by Erasmus of a visit to Oxford and of a table-talk in which he took a leading part in a company of distinguished scholars. John Colet was one of those present—he who re-founded and richly endowed St. Paul's School. Colet was the host, and Erasmus and a long table-full were guests. "We discoursed," says Erasmus, "over our wine, but not about wine." The conversation turned on Cain. Why did he kill Abel? Because, said Colet, he trusted in himself and not in God. He believed in his own powers and skill, in what he himself could and would accomplish, without thought of what God was doing in Nature and Providence, and therefore with only praise for himself and no thankfulness to his Maker. He was guilty, in short, of works without faith, of *doing*, without love and gratitude and worship. A divine who was present and had preached that day at St. Mary's took a different view. And again Erasmus

took a third view. This is what Erasmus said:—Cain was industrious, but he was also *avaricious*. Greed as well as self-confidence was his undoing. He had heard from his parents how wheat grew in the Garden from which they had been expelled as high as alder-trees, without tare or thistle—very different from the meagre crop he raised with such pains. He went to the Angel who guarded Paradise, and begged a few grains of the divine corn. He used cunning, and tempted him. God, he said, would not notice a handful. If He did, He would not mind—He had probably ceased to care about the matter. Besides, apples had been forbidden, not wheat. The Angel must not be too hard a gate-keeper. He may displease God by over-watchfulness. God indeed may not object to be deceived by clever industry, which is better than stupid idleness. Nor is the Angel's office an enviable one—to be a porter, to keep poor wretches out of Paradise, to enjoy neither Heaven whence he had been sent, nor the Paradise he had to guard. Earth was better since they were free to wander over it. It has woods and groves, springs which flow from the hills, torrents foaming among rocks and glens, gliding rivers between grassy banks, mountains and valleys and the sea—wealth in her veins, orchards and gardens and all manner of fruit-trees, herbs for sickness. What is there that industry may not secure? Why trouble about more? about the knowledge of God, and good and evil? What is the good of such knowledge if one has to stand at a gate waving a sword like a weathercock? Let him do a good turn to man, and to himself too—give a few grains, and accept a full share in what is human.

We are reminded for a moment of the story of Prometheus, who gave fire to man from heaven, and suffered eternal punishment. The Angel yields, and Cain produces in time vast fields of splendid wheat. God sees it, and punishes both the Angel and Cain. The one he degrades from angelhood to man, enclosing his immortal spirit in the human body; and on the other he inflicts all the plagues of the farmer's lot—ants and locusts, toads, caterpillars, maggots, birds, mice, vermin of all kinds, hailstorms and hurricanes. Cain prayed, sought to appease His wrath. His burnt-offering would not rise. It was refused, and he fell into *despair*. And in his despair he slew Abel.*

It is a fine story, worthy of the original, worthy of the great scholar—an interpretation well deserving our thought.

Whether Erasmus actually believed that vermin came into existence as a punishment on Cain's presumption, I cannot say. It is quite possible. But we shall probably agree with him that caterpillars and locusts found a fitting harvest in such a man's corn. They would at least disappoint his avarice. He would have thought immensely well of himself if he had succeeded. He would have been as proud of his industry and cunning as Iago. He cared nothing for God but for what he could yet out of Him. And when he could not get the corn and grow rich, he despaired and slew his brother.

And here I think Erasmus' Cain falls short of the Bible character. Cain in Genesis does care for something besides corn and money. It troubles him to be driven from his land and people, and from the face of God. He had in him a spiritual side. He was not all selfishness and intellect. He was in a real sense *religious*.

Let me pass to yet another view, and that no less a one than Shakespeare's.

Cain impressed Shakespeare as he impressed his age. There are many references to him in his dramas—to his happy birth as "the first male child" (an event kept in mind every year by Lord Burghley), and to his unhappy crime, to his brother's sacrifice and the cry of his blood from the ground, to the curse upon him, and his banishment. There are four allusions to the murder in *Hamlet*, which, you remember, is the story of a brother who kills his brother. And what is Shakespeare's view of the motive that prompted Cain? He lived in a time of theological dispute and hatred. The days of bloody Mary were not far in the background. The ashes of religious strife were still smouldering under foot, ready to burst out again. Catholic and Protestant, Anglican and Puritan hated each other fiercely. And Shakespeare as the great peacemaker of his age, the greatest teacher to his generation, to men of every sect, of sympathy, fellow-feeling, and Christian charity, saw in the quarrel of Cain and Abel the beginning of the feud he was so familiar with and so cordially hated. Cain to him was the type of bigotry, of jealousy in divine things, of selfish seeking of favour with God which when disappointed turns to hatred both of God and man. The trouble arose out of the sacrifices. Abel's offering was accepted, and Cain's was not. Thence, from religious envy, came murder into the world.

In "Timon of Athens" Alcibiades pleads for a friend who has slain a man in a passion, and the Senator replies—

Your words have took such pains as if they laboured

To bring manslaughter into form, and set Quarrelling upon the head of valour; which

Indeed is valour misbegot, and came Into the world when sects and factions Were newly born. iii. 5, 27 ff.

Our great poet hated "sects and factions." They divided men into opposite camps on the most sacred themes. Nothing is deeper in men, or a more congenial part of him, than religion. And what is capable of lifting him highest may, if perverted, drag him lowest.

When a character in one of his plays falls, like Cain, into despair, and is ready for cruelty and bloodshed and chaos, he cries—

Let order die!

And let this world no longer be a stage To feed contention in a lingering act, But let one spirit of the first-born Cain Reign in all bosoms, that each heart being set

On bloody courses, the rude scene may end,

And darkness be the burier of the dead. 2 Henry IV., i. 1, 154 ff.

It is a frightful picture of anarchy, and one that we still need to have before us. We have but imperfectly learnt the

lesson of toleration. We have yet to know what freedom and charity mean. I am sure some of you were shocked by the things said in the pulpit last Sunday in Belfast. They filled me with shame and pity almost to tears. I can only describe them as of the spirit of Cain.

Nothing, I repeat, is so deep in man as religion. How vain it is to doubt the supernatural in his soul and life! How absurd to regard it as a mere passing form of culture! It is an inherent principle of his existence. And above all the elements in us, æsthetic, intellectual, civic, it needs cultivation—attention, care, feeding, training, cherishing. Christianised, filled with the spirit of Christian charity, it produces the highest forms of character. Sunk into pagan darkness, in bigotry and bitterness, it begets the spirit of the fiend. Religion has built the cathedrals; it has also lit the fires of the Inquisition. It has given us St. Francis of Assisi, and Florence Nightingale; it has given us also the Protestant fanatic. Listen to what Erasmus says of the Reformers of his own day: "I have never entered one of their churches; but I have sometimes seen them returning from meeting, looking as if they were possessed by an evil spirit, with their faces inflamed with anger and ferocity; nor was there one of them who showed me, or the friends by whom I was accompanied, the most common politeness, except one old man."*

We have had enough of this in all churches. It is unworthy of every church. It is of the spirit not of Christ, but of Cain.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

"THE PERFECT LIFE."

SIR,—Mr. Mellor's protest against the article on the "Perfect Life" seems to me to hinge on the fact that he believes "unmotivated self-expression" to be a meaningless phrase; the meaning of "creative joy," to him, is the "joy of creating what you intend to create, and finding it good." By that I believe he means that the creator sets out on a scheme of work, knowing precisely what lines he will find it "satisfactory" to follow, and in what length of time he will probably finish it; when it is finished, then he is either wholly gratified to find it has turned out as he planned, or he is bitterly disappointed, and quite possibly wishes he had never begun the work at all. "Perhaps he ought to have considered the matter more carefully before entering on such a big piece of work," &c. I believe Mr. Mellor must be a strong supporter of the Poet Laureateship; to write a poem with the purpose of soldering the links of the *Entente Cordiale* must surely be the quintessence of creative joy! I

* *Epistola contra quosdam qui se falso jactant Evangelicos.* Trans. R. B. Drummond, ii. 360.

* Letter to John Sixtine; A.D. 1499.

really think Mr. Mellor believes that the work of an artist can be cut up into sections, each piece docketed and pigeon-holed as it is finished, with a sigh of supreme satisfaction; perhaps, even, that he reaches a day when he feels he has finished his work and can recline comfortably on his laurels for a time, and look back. To quote Oscar Wilde, I say that the cry of the artist is never "what an ending," but always, and with increasing rapture, "what a beginning, what a wonderful beginning!"

Mr. Mellor is specially anxious that the spiritual experience should be expressed in finite terms. If he means that there is no form of God which cannot ultimately be translated into artistic expression of one kind or another, I agree with him heartily. But if he means, as I think he does, that the expression must invariably take the form of *words*, then he practically denies the existence of colour, movement and sound. To take him at his word, he would not be content to see a Pavlova unaccompanied by a programme explaining the significance of every movement. And the significance would be the same to him as to every member of the audience, I suppose?

Why is he so much afraid of self-expression? If he will pardon a personal reference, I think that his protest itself was keenly a form of self-expression! Had he a motive, I suppose he wrote the letter with the idea of warning young people who might be "led astray" by Mr. Lewis's words, but I am much more inclined to think that were he and Mr. Lewis the only readers of THE INQUIRER, he would protest just the same, simply because he could not help it!

Surely all the living work of the world has been that of souls too big to run in channels of accepted regulation. "Greater love has no man than this" has found expression throughout the ages in endless self-sacrifice for the love of an individual or a passionate idea; and it is only through the depths of his innermost self being stirred to such a pitch that he is absolutely incapable of acting in any other way, that this supreme sacrifice can be accomplished. Once he begins to analyse his motive, and the circumstances that surround him, he will very soon see some perfectly legitimate reason why the step should *not* be taken! And as we believe this to be the "highest height" to which man can reach, surely we can desire nothing better of God than this same spirit in an immeasurable and eternal fount. Mr. Mellor is suspicious of such a God, but the picture he gives us of a God in distress at the sight of His peoples' deeds, over which He seems to have no control, would fill me with much more apprehension!

Can Religion give its consent to Mr. Lewis's conception of the Perfect Life? he asks. Religion, as a fancy name given to a code of laws, analysed down to the hilt within which man must walk circumspectly, or assuredly die, cannot. But I believe it means a higher conception of a Religion that must stand for beauty, enthusiasm, love and praise; all the glorious o'erflowings of the Life Everlasting.—Yours, &c.

CHRISTINE L. SCOTT.

11, Oakley-street, Chelsea, S.W.

October 13, 1913.

BOOKS AND REVIEWS.

THE "HIBBERT JOURNAL."

THE *Hibbert Journal* with this number begins the twelfth year of its existence. We congratulate Dr. Jacks on the high and assured position which it has gained. Success brings its own dangers. It must mean constant effort and watchfulness to maintain its vigour and to avoid the dullness of repetition. The *Hibbert Journal* is no longer judged as a new aspirant, supplying a need hitherto unsatisfied. It is judged by a standard which it has itself created. We think that by this standard, as well as in comparison with other competing journals, it still holds its own as the most interesting and important expression of varieties of liberal religious thought upon the great problems of existence.

The first article in the present number is by that most versatile and vital personality, Theodore Roosevelt. He gives his own account of the Progressive Party which he has created. That party, as we know, split the Republican vote, and enabled the Democrats to elect Professor Wilson as President. Mr. Roosevelt is essentially a party man. He has the strength which comes from a conviction that he and his followers are entirely right, and that his foes are in league with the devil. "Unless," he says, "the fact is thoroughly grasped that the nomination of Mr. Taft represented the triumphant crookedness of the alliance between privilege in business and privilege in politics, the reason for the formation of the Progressive Party will not be understood."

That fact is certainly not grasped or admitted by a large number of the most intellectual and honourable men in the States. To many of them Mr. Roosevelt is something of a mischief maker, a man of unbounded energy who is never happy unless he is asserting himself. We do not attempt to judge between their views of Mr. Roosevelt and his own. It is always interesting to read a sincere man's vindication of himself and his policy, and on this account we welcome the article.

Sir Francis Younghusband's article, like his recent book, is a significant sign of the times. In appearance it is largely critical of current theories of religion, and might be regarded by some as agnostic in tone. To us it appears rather as the utterance of a sincerely religious mind trying to find some satisfactory expression for its convictions and unable as yet to do so. "Whatever the cause and whatever may be the real nature of the Primal Energy in things, this one thing all religious men are agreed upon, and it may be steadfastly laid hold of through the many perplexities of these great questions—this, that we are under an influence which makes for good." The man who feels and believes this certainly has a religion, however intellectually critical and chaotic he may be. It is the business of modern religious thinkers to give form and substance to that conviction. A man has the root of religion in him when he feels there is a power not himself which makes for righteousness in his life and in society.

The great thinker will show how much this implies, and how much more in the Catholic doctrine of the Christian Church is involved in this simple instinctive faith than the simple instinctive believer had realised.

Prof. Pringle Pattison does very much what we want from the religious thinker in dealing with two articles by the Hon. Bertrand Russell. It would seem to be a curiously perverse description to call Mr. Russell "a simple instinctive believer." He certainly would not recognise himself under that title. Nevertheless, we believe Mr. Pattison to be certainly right when he maintains that Mr. Russell's article on the "Essence of Religion," which appeared in the *Hibbert Journal* in October last year, implies far more religious belief than the writer imagined himself to possess. Mr. Russell's earlier article on "The Free Man's Worship" is far more materialistic. It is the finest, most uncompromising, and noblest atheistic utterance which we have ever read. It is a defiant determination to stand for law and justice in a universe which is unloving and unjust, and which, however man may strive for right, must destroy him in the end. There is no hope in it, no outlook, no faith in the possibility of final good. But in Mr. Russell's second essay, as Mr. Pattison points out, there is a perhaps unconscious change of front. It is written in a calmer spirit, and seeks to develop the idea of acquiescence. This development seems to me inconsistent, but it is a most interesting sequel and a striking testimony to the power of the religious sentiment—the apparent necessity of adopting a religious attitude towards the universe. We cannot follow the argument in detail by which Professor Pattison convicts Mr. Russell of religion in spite of himself, but it is full of interest, and it represents a method of dealing with supposed sceptics which is especially needed at the present day. It is not scolding or mere proof that they are wrong which is required. The most effective way is to show them that implicit in their conduct, thought, and feeling there is a faith in God and man at work unknown to themselves.

We are sorry to see an article by Mr. Ozanne proving from "non-evidential" material "the fact of communication with the dead through mediums. Certainly the material supplied in the shape of supposed messages is very "non-evidential." Mr. Ozanne thinks these messages very beautiful and characteristic of the disembodied spirits of Prof. James and other distinguished dead. Readers must judge for themselves. To us they seem extremely commonplace, and exactly what might be expected from the consciousness or sub-consciousness of a medium. If, as Mr. Ozanne suggests, the dead have to operate the body of the unconscious medium as one operates a typewriter, we might expect a certain amount of bungling. We should find James' thought struggling for expression, but we should hardly expect all traces of his style and character swallowed up in silly generalities about his present "place of abode being more tangible and substantial than he had imagined."

We have only space to mention the enthusiastic and lively welcome which

Dr. Reddie, headmaster of Abbotsholme School, gives to Dr. Gray's book on "The Public Schools and the Empire." The praise is, perhaps, a little indiscriminating, but Dr. Gray has met with a good deal of criticism from hard orthodoxy and from prejudice of various kinds. We are glad that his book should have been treated for once by a man to whom his ideas are congenial, and who through a long experience of his own has arrived at opinions in harmony with those of Dr. Gray.

The last article in the *Journal* is a very amusing and clever plea by an American writer, Mr. Erskine, on the "moral obligation to be intelligent." He finds Kingsley's famous line, "Be good, sweet maid, and let who will be clever," too characteristic of Englishmen. "Here is the casual assumption that a choice must be made between goodness and intelligence; that stupidity is first cousin to moral conduct and cleverness the first step into mischief."

It is this theme which he develops. He admires English doggedness and discipline and courage, and our blundering success, but he urges on us the desirability of cultivating the intellect. There is no doubt that public schools, at any rate, do not make for free intelligence. Dr. Gray's book bears out many of the criticisms which Mr. Erskine makes against us.

An interesting new feature in the present *Hibbert* is a "Social Survey" on recent social literature, by the Rev. R. P. Farley, who both by reading and experience is well qualified for the task.

On a whole this number of the *Hibbert Journal* seems to us exceptionally interesting, and forms an excellent beginning to the twelfth year of its life.

H. G.

LITERARY NOTES.

A POCKET edition of Dr. Weymouth's "New Testament in Modern Speech," without the notes, has been issued by Messrs. James Clarke & Co., 13 and 14, Fleet-street, London. The success of this book has led the publishers, in response to numerous requests, to issue it in this form.

* * *

A NEW issue, the ninth, of the "Home University Library of Modern Knowledge" will be made by Messrs. Williams & Norgate on Tuesday, October 21. Three of the editors of the series—Mr. Herbert Fisher, and Professors Arthur Thomson and W. T. Brewster—are already represented in the Library; their colleague, Professor Gilbert Murray, of Oxford, now contributes a long-anticipated volume under the title "Euripides and His Age." The other volumes will include "Shelley, Godwin, and their Circle," by Mr. H. N. Brailsford, who has been able to throw new light upon the sources of the poet's inspiration, as well as upon the social and intellectual movement of the early nineteenth century; and "Co-partnership and Profit-Sharing," by Mr. Aneurin Williams. "Nerves," by Professor D. Fraser Harris.

Sir John Murray, K.C.B., F.R.S., the famous naturalist of the *Challenger* expedition, will contribute a volume on "The Ocean." The value of this "general account of the science of the sea" is enhanced by its illustrations, which include a number of maps in colour. These books bring the list of the Home University Library up to eighty volumes, and it will be seen that the level of authority and interest is fully maintained.

PUBLICATIONS RECEIVED.

MESSRS. CASSELL & Co.:—Life and its Beginnings: Dr. Helen Webb. 2s. 6d. net. Before I Wed, or Young Men and Marriage: Sir Thomas Clouston. 2s. 6d. net. From Girlhood to Womanhood: Dr. Sloan Chesser. 2s. 6d. net. What a Boy Should Know: Dr. A. T. Schofield and Dr. Vaughan Jackson. 2s. 6d. net.

MESSRS. JAMES CLARKE & Co.:—Studies in Christian Mysticism: W. H. Dyson. 2s. 6d. net.

MESSRS. CONSTABLE & Co.:—The Unexpurgated Case against Woman's Suffrage: Sir Almroth E. Wright. 2s. 6d. net.

MR. WM. HEINEMANN:—The Idiot: Fyodor Dostoevsky. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Devotional Hours with the Bible, vol. vii.: J. R. Millar, D.D. 5s. Christ in the Social Order: The Rev. W. W. Clow, D.D. 5s. The Day that Changed the World: Harold Begbie. 1s. net. Bearing and Sharing: Gipsy Smith. 1s. net.

MESSRS. LONGMANS & Co.:—Carducci: G. L. Bickersteth. 10s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Gardener: Rabindranath Tagore. 4s. 6d. net. Encyclopædia of Philosophical Sciences: Edited by Sir Henry Jones. Vol. I., Logic. 7s. 6d. net.

MR. ROBERT SCOTT:—Faith and Reality: The Rev. J. Hilton Stowell.

MR. T. FISHER UNWIN:—Life, Emotion, and Intellect: Cyril B. Andrews. 5s. net. One Generation of a Norfolk House: Augustus Jessopp, D.D. 7s. 6d. net. Notes on the Intellectual Condition of the Church of England, by a Sexagenarian Layman. 1s. net.

FOR THE CHILDREN.

THE OAK AND THE POPLAR.

AN Oak and a Poplar grew at a short distance from one another on opposite sides of the road. The Poplar had a narrow mind and a churlish spirit; but it was a handsome tree, and grew taller and taller every year. At the same time it produced a multitude of branches and leaves, but, instead of stretching them out to catch the air and sunshine, it wrapped them so closely round its trunk that the nobler birds could not alight upon them, and they cast no shade for the sheep in the meadow to rest in on a hot day. "It's not my business," said the Poplar, "to entertain the fowls of the air; still less to provide a lounge for lazy sheep. If I spread my branches out like that absurd Oak tree I should be half-naked. No, thank you, I like to look decent and graceful"; and gathering its skirts close about it, and holding its head very high, it added, "Moreover, I do not wish to mix with any sort of society."

The Oak had a different nature and a more generous heart. It did not mind people seeing how rugged and bare were its great trunk and outstretched arms. It welcomed the birds of all kinds, great and small, and the squirrels frisked about it and mightily relished the acorns it offered them. And its ambition was to have such widespreading branches that a whole flock of sheep might lie beneath and rest in their shade. The contemplation of their repose was gratifying to the Oak, and it put forth greater and greater efforts to extend its boughs. This was the less easy task inasmuch as it had to make its wood tenfold stronger than the Poplar's in order to stand the strain. But its sturdy and sociable endeavour was crowned with success. One day it overheard the farmer remark that it cast half an acre of shade. It also reaped reward in this, that while the close jungle of small branches on the Poplar became infested with sparrows which kept up a distracting uproar with their chatter, and defiled the tree, the Oak, the friend of every kind of bird, was pestered by none.

The Poplar lived but a short life. Its precocious wood was soft, and soon began to rot; and, finally, unable to support such overweening height, its roots snapt asunder in a gale, and it fell headlong to the earth. Yet the Oak was still in its prime, and after flourishing for a hundred years more it yielded its solid timber to the woodman's axe, and passed with sound heart into the service of man.

THE TWO PATHS.

A RICH man built himself a mansion in the midst of a beautiful garden; and round about the garden he had paths made which were paved with a hard shining material which he imported from a foreign country in order that it might make a display and be talked about. When the atmosphere tarnished its surface and the moss began to grow in the crevices between the tiles he set his gardeners to work to destroy it, and to polish the tiles until they shone. This was no real advantage, because when the sun was up the paths became intolerably hot and blinding to the eyes, and gave the owner the greatest possible discomfort. Nevertheless, he persisted in keeping his paths in this condition, because he thought it gave him distinction.

On the other side of the way there lived a poor farm labourer. At the end of his long day's toil he returned to his cottage and had his evening meal; yet he was never too tired to spend an hour in the twilight digging and trimming his garden. "Let us comfort the weary feet of this poor man," said the moss; and it started to grow on the narrow pathway up to the cottage door. By-and-by the stones were covered with green velvet, so that the labourer's weary feet had a gentle welcome every night on the way to his cottage door.

THE TAILOR'S BITS.

A WAYFARER was standing on the pavement looking at the goods exposed in a tailor's window. Presently an old man with a pack on his back came and stood beside him. "Looking round for a suit

of clothes?" he asked. "Well, yes," replied the other, "but I'm a stranger in this town, so I am just taking note of what I can see." "I'm a waste merchant," said the packman, "and I buy up tailor's clippings. Would you like to know the tailor who gets the highest price from me for his clippings?"

"Why? I don't want clippings. I want a coat and waistcoat and a pair of trousers," was the reply.

"But you want to have them made of the best cloth you can get, and the best clippings are those that come from the best rolls of cloth," the merchant remarked.

"Take me to that tailor," was the wayfarer's response. So they went along together until they came to a small shop in a back street; and the new customer always afterwards sent to that tailor for his clothes, although he lived in another part of the country, because his goods were genuine and of the best quality.

THE KEEPERS OF THE SOUL.

WHEN man came to dwell in this world, earth, air and water undertook to sustain his body; time promised to instruct him and form his character; while his soul was given in charge to the stars, the birds and the flowers. The stars raised his vision to the sky and incited him to sublimity. The flowers taught him to see beauty and kept him in the society of the angels. The birds planted the love of freedom in his heart, and when he dies they lend him their wings to fly to heaven.

H. M. L.

MEMORIAL NOTICE.

MR. SAMUEL ROBERTS, M.A., F.R.S.

I CANNOT let the death of my old fellow-student pass without some attempt at a record of his distinguished career, though I am afraid it will be an inadequate one. Samuel Roberts, whose death occurred at Hampstead on September 18, was the only son of the Rev. Griffith Roberts, a Welshman, as his name indicates, who was an old student of the Presbyterian College, Carmarthen, and afterwards for a year at Manchester College, York. He was minister, among other places, at Boston and Kirkstead, in Lincolnshire, at the latter place for twenty years. His wife was Anna Churchill, daughter of Samuel Churchill, a leading merchant in Exeter. His son Samuel, the younger of two sons, was born in the year 1827. At the early age of sixteen he was sent to Manchester New College, and, according to what the present writer has always regarded as a very objectionable practice, was pledged to enter the ministry with little or no knowledge of its trials and difficulties. His fellow-students among the Seniors were John Wright, afterwards Tutor at the Home Missionary Board; R. D. Darbishire, Travers Madge, and T. L. Marshall; and among his contemporaries J. H. Tayler, only son of the Rev. John Tayler, of blessed memory, Charles Beard, W. H. Crosskey, Theophilus Davies, and T. E. Poynting (also afterwards Tutor at the

Home Missionary Board), and H. M. Acton. Among his Juniors were R. H. Hut-ton, afterwards the distinguished editor of the *Spectator*, J. Addyes Scott, Frank Hill, Brooke Herford, S. A. Steinthal, and Rupert Potter, the last still surviving, a lay student. It was a memorable set of men, but it is singular that so many of these able scholarly students left the ministry, for which they felt they had no special aptitude or gift of popular speech. Samuel Roberts was always popular with his fellow-students, and I remember him well as a bright and amiable youth and an indefatigable student. So devoted was he to his studies, especially mathematics, that he took no part in the various College societies, such as the Debating Society and the College *Repository* ("Poz"). He graduated at London University, B.A. in 1847 and M.A. in 1849, with distinction. On leaving college he preached to several congregations "with a view" to settlement, but from want of popular power as a preacher failed, in common with others of his fellow-students who need not be named. He then qualified as a solicitor, but, having inherited a competent fortune, never practised, but devoted himself to mathematical studies, for which he had marked aptitude, and became President and Treasurer of the Royal Mathematical Society, and subsequently obtained the high honour of a Fellowship of the Royal Society and the De Morgan Medal, 1896. Mr. Roberts was twice married, first to the daughter of the Rev. R. Astley, of Shrewsbury, by whom he had three sons, one still living, and secondly, late in life, to the only daughter of Philip Henry Holland, formerly a physician in Manchester, and afterwards Government Inspector of Burial Grounds. During the last few years of his life Mr. Roberts was afflicted with blindness, but was greatly cheered by the tender care of his accomplished and devoted wife. His remains were deposited in the Crematorium at Golder's Green, the Rev. H. Gow, B.A., officiating.

T. L. M.

MEETINGS AND GENERAL NEWS.

NATIONAL UNION OF WOMEN WORKERS.

CONFERENCE ON "THE CHILDREN OF THE NATION."

"THE world is a workshop in which a wonderful fabric is being carried on, the progress of humanity." These closing words of the President's address might well be taken as the watchword of the Annual Council Meetings of the National Union of Women Workers of Great Britain and Ireland. The subject selected for this year's Conference was "The Children of the Nation," and such a gathering of women, coming from far and near, so that, from the taking of counsel together of trained minds broadened by wide experience more light may be thrown on the difficulties and problems confronting those in whose hands lies the care of the Nation's children, shows how great a

change has come from the time when "the happy innocence of childhood" was held to express its most beautiful attribute, and little careful thought was given to the problem as to how this innocence was to gradually develop into the men and women of the future, whose healthy minds in healthy bodies must form the strength of the nations.

In her Presidential Address, on October 6, Mrs. Allan Bright spoke of the wide aims of the Union and the demands that it makes on its members. It sets no limit to its service, but asks that each shall do something to promote the civil, moral, and religious welfare of the community. In the subject chosen for these meetings, they must think not only of how to train each little one, but of how to fight the many preventable diseases, due largely to ignorance rather than apathy, and must strive so to stir the public conscience that such questions as decent housing shall be lifted above the sphere of party politics. The Archbishop of York, in giving a warm welcome from the workers of Yorkshire, dealt with the change of method that has followed in the train of changing thought. The old plan of unorganised individual effort produced many beautiful lives but left little lasting effect, and so arose among the pioneers of the day an ardent belief in the power of the State, that the passing of good laws must produce a better nation. Now we are realising that good laws are of little avail unless they are administered by faithful and far-seeing individuals, and that, therefore, it behoves us all to know and understand these laws. There is a special need for this knowledge on the part of women, for the country is demanding more and more their help, not only in administering but in shaping its laws. In the Victorian era philanthropic effort was devoted to rescue work rather than to the wider aim of prevention, but now we are seeing that behind each case of rescue lies a social problem which can only be solved by co-operation guided by the knowledge gained through the interchange of wide experience.

Tuesday morning was devoted to the care of children and of their health, and such questions were considered as fresh air, good food, baby clinics, schools for mothers, and the need for educating ignorant mothers, not only in poor homes, but in wealthy ones, the co-operation of voluntary workers and municipal bodies, education, and the help given by local education authorities and the Education Department. In Dr. Mary Murdoch's paper, she referred briefly to one aspect of child education which is beginning to be realised, and will, in the future, become of great importance. She said: "There is one legal parent of every child—the father—whom we may, as a rule, call the sleeping partner as far as parenthood is concerned, and there is one real and active parent, the mother." The generalisation at first seemed too wide and somewhat unjust, but, in the main, it was felt that the accusation was just, and that in the habitual delegation of all thought and care for the moral as well as for the physical welfare of the child to the mother alone can be seen the cause of much evil, such as the irresponsibility

of the double moral standard for men and women, and its results, among them the very light sentences passed on men for criminal assaults on very young girls.

This responsibility of fatherhood was driven home with much greater force by Mr. Lewis Paton, Head Master of Manchester Grammar School, in the afternoon, when the subject was "The Moral Education of the Young." Miss Gray, of St. Paul's Girls' School, made a fine protest against the common assumption that in education the terms moral and immoral are applied to one kind of evil alone. The teaching of morality is the formation of good habits and sound principles, leading on to a "right judgment in all things," and to attain this the habit of obedience is essential, obedience first to the authority of others and then to the dictates of the higher self. Mr. Paton spoke frankly of the difficulties encountered by those concerned in the teaching of boys. He gave examples of two methods by which a boy may gain information about his own body and the meaning of sex, and then asked, Which is it to be, the way of knowledge or the way of ignorance? Up till now it has been the latter, the easier way of saying nothing, and the boy, with his natural and legitimate desire for information, is thrown back on the chance companions who are not deterred from speaking by any convention, and so he learns the most sacred things of life from a polluted source, tainted with a false glamour and an unclean fascination. Such things a boy should learn from his father, not in one set talk, but gradually, as the mind is helped to unfold, and the boy's innocence is strengthened, not by keeping him in ignorance of life, but by giving him some knowledge of its deeper meaning and of the difficulties and the temptations that he will have to meet. Painful and depressing as much of the subject was, Mr. Paton sounded no note of despair; through it all rang a strong faith in the school-boy himself. "You will not appeal in vain to the chivalry of the English boy. Wherever you have this community of life you have got a splendid lever for purity. The great majority of boys, of whatever class, will be prompt and keen and loyal in their response."

In the evening the opportunities and the conditions of the emigration of children were the subjects under discussion. Wednesday morning was devoted to the annual report, and the reports of the Sectional Committees. A bare recital of the titles of these suffices to show the extent of the ground covered by the Union and the influence that it has on the welfare of the country. The Legislation Committee watches Bills before the House of Commons, and sends up many amendments, which are frequently embodied in the Bill, while the Public Service Committee keeps a watchful eye on the administration of new and existing laws. The Industrial Section has dealt with the Trades Boards Acts, the appointment of more women inspectors, and the Employment of Children Bill, while the Rescue and Preventive Committee took a large part in the Criminal Law Amendment Act, Education, Publications, the Employment of Women, Rural Housing,

Indian Conditions, the Insurance Act. These were some of the subjects brought up for review at the Annual Meeting. In the afternoon three resolutions were passed, one urging the Government to appoint more women inspectors under the Trades Boards Act, another asking that the legal profession should be open to women, and a third asking Canada to appoint some women inspectors for their British Immigrant Receiving Homes and for the Distributing Homes.

Since its birth, eighteen years ago, the Union has made a steady and rapid growth, and the regulations which had fitted its early days had been outgrown. A long and arduous day was spent in the revision of the Constitution, and in the evening all enjoyed the brilliant address given by Professor Michael Sadler on the "Two-mindedness of England," followed by an interesting paper from Mrs. Creighton, the President-Elect, on "How to Differ."

One more meeting was held on Friday morning, of those who are engaged in Rescue Work, and the Conference was brought to a close by a service in the beautiful Holy Trinity Church, when the Bishop of Lichfield's earnest and courageous sermon brought the labours of the week to a fitting close on the high plane of Christian ideals.

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES. ANNUAL MEETING.

THE annual meeting of the Provincial Assembly of Non-Subscribing Churches of London and the South-Eastern Counties which was held at Rosslyn-hill Chapel on Friday, October 10, marked the close of the first twenty-five years of the Society's existence, and many congratulatory references were made to this fact in the course of the proceedings. A large number of ministers and delegates were present. The preacher for the day was the Rev. F. H. Jones, the supporter being the Rev. H. Gow. The sermon, which combined a pleasant literary flavour with deep personal conviction, impressively reasserted the undying power of religion and the love of God to which the strange myths and superstitions of the ancient world bore testimony no less than the Christian faith which succeeded and transcended them.

After luncheon in Denning Hall the members and friends reassembled in the chapel, where the annual business meeting was held at 3 o'clock. Mr. Edgar Worthington, President of the Assembly, in the chair. The minutes of the last annual meeting at Oxford and the roll call of ministers and delegates were read by the secretary, the Rev. Gordon Cooper, who then presented the report and statement of accounts, apologising for the unavoidable absence of the treasurer, Mr. F. le B. Lawford.

The Minister of the Assembly, the Rev. W. H. Drummond, then read his report, in which, after a general survey of the work among the churches, he referred to the urgent need for a definite pronouncement

by members of the Liberal Christian movement on the moral questions which are being so widely discussed at the present time.

The President, in moving that the reports be adopted and the Minister of the Assembly thanked for his report, extended a cordial welcome to the representatives of kindred societies present. He would, he said, rejoice if every denomination were represented at the annual meeting. A welcome was also given to the new ministers who had settled in the province, namely, the Rev. Basil Martin, the Rev. E. Lockett, and the Rev. Victor Moody, and sympathetic reference was made to the death of the Rev. Charles Matthews, of Newbury, Mr. Frederick Nettlefold, and Mr. Edwin Ellis. In congratulating the Society on its twenty-fifth birthday, Mr. Worthington referred to the work which had been done by the Minister to strengthen the churches. Each of their churches had a wide sphere of influence which might become wider, and they looked to their ministers to foster among them a natural growth of heart and soul and character, and thus to help those who were seeking to sustain their religious beliefs. He regretted that he himself had not been able to visit so large a number of the churches as his predecessor had done, but if he might venture to mention one thing in which their friends in the North gave them a lead it was in fostering of Sunday schools and classes and the more frequent meeting of ministers and congregation, especially in the country districts. Some of their churches might have weakened and public worship be on the decline, but ought they not to strive to give more effective expression to their freer thought? Many of them, being leavened with the Puritan spirit of simplicity, might perhaps be unintentionally ignoring such aids to religion as music and symbols, which help to convey religious thoughts to others. They were a little too fond of old forms. The work of the head, the heart, and the hand should co-operate, and each should be as ready to help as the others. In conclusion, he warned them, as a layman, that some of the churches endangered their future when they did not take some care to clearly distinguish between liberal or advanced thought and slovenly thinking.

The Rev. Charles Roper, who conveyed the greeting of the British and Foreign Unitarian Association, seconded the resolution, and referred to the report of the Auxiliary Fund, which was, he said, a monument to the memory of Mr. John Harrison, who had no rival in his interest on behalf of the ministers. No one did more than he did in his own sphere for the extension of their work. Referring to the general report, he suggested that more details might be given as to schemes for future work in view of the enormous increase of the population and the development of their opportunities. The Rev. J. A. Pearson spoke on behalf of the London District Unitarian Society, the Rev. C. A. Giniver for the General Baptist Assembly, and the Rev. J. Harwood as representing the Triennial Conference.

Miss Hill, the Rev. Priestley Prime, Mr. Wilkes Smith and Mr. John Taylor also spoke on various points of detail in the report. The President, Sec-

retary, and Treasurer were re-elected for another term of office, and the Committee of last year re-appointed, with the addition of Miss Kensett, of Horsham. The Rev. W. H. Drummond was appointed preacher for 1914, with the Rev. Alex. Farquharson as supporter.

The President moved a resolution admitting all members of the Lay Preachers' Union of London and the South-Eastern Counties to membership of the Assembly so long as they remain on the active list of preachers. This was seconded by the Rev. W. H. Drummond, and passed.

The members present were afterwards entertained to tea in the Chapel Hall, and at 6 o'clock an organ recital was given by Dr. Liddell, organist at Rosslyn Hill Chapel, whose fine performance was greatly appreciated. The public meeting was held at 7 o'clock in the Chapel Hall, the Rev. H. Gow presiding in the absence of Mr. Walter Bailey. The speakers were Dr. Drummond, the Rev. Joseph Wood, the Rev. Basil Martin, and the Rev. H. E. B. Speight.

Dr. Drummond said that the remarks he had to make had been largely suggested by the closing words of the report, which ended with a note of hope and a little word of warning. There was a diminished attendance at churches of all denominations, together with a loosening of the old orthodoxy, and yet they still had faith that the future held a bright prospect, and that religion and churches alike were not going to die away in the midst of a dreary and vulgar civilisation. These were times of great changes in thought, social arrangements, and churches, and all times in which ancient faiths were breaking up were necessarily times of peril. There were some who, releasing themselves from the old restraints, looked upon them as entirely obsolete, and were rushing forward simply to gratify their immediate impulses. But there were others who deeply regretted the fading of the glory that once existed, and were looking about them vainly for the living waters from which to quench the thirst of their souls. To these, above all others, their churches ought to appeal. They still held fast to a firm faith, and did not believe that religion was going to perish. Because the roots of that faith were struck so deep in human nature, though old beliefs had crumbled, religion, as the generations passed, still revived in nobler, purer forms, and the soul rose on wings of faith to the great source of all love and all glorious ideals. Christianity, as rightly understood, would still prove itself the world's great redeeming power, for it was fundamentally a form of life, not shaped from the outside by given dogmas or prescribed ceremonies, or a set of practices, but freely shaping itself under the influence of the holy spirit of God of which we are the living temples. Such a life was not doomed to perish, and this from first to last had been the real power of Christianity, the power which through all the ages, and through all the aberrations of strange churches and sects has still retained its great purifying quality.

The Rev. Joseph Wood spoke on "Encouragements and Discouragements of the outlook at the present day." The church and Christianity, he said, were being bom-

barded by an amount of criticism which perhaps has had no parallel since the scientific criticism of the middle of the nineteenth century, its chief point being that the church and Christianity did not achieve the regeneration of human Society. All sorts of people were telling them that this accounted for the decay of Christianity. He instanced recent utterances of Mr. Bernard Shaw, Mr. Massingham, "J. B." of the *Christian World*, and others, who, although there was a measure of truth in their criticism, tended to increase the general sense of discouragement of which they were already conscious in their own church as well as in the church in general. Nevertheless, there were some signs of encouragement for the churches in general, and themselves in particular, especially in the changing attitude of science to religion and of religion to science, which had been strikingly brought home to them quite recently by Sir Oliver Lodge's address to the British Association at Birmingham. The relations now existing between science and religion were more like those between Naomi and Ruth. Here was young science saying to ancient religion, "where thou goest I will go, and thy God shall be my God, and thy people my people." A second sign of encouragement was in the mitigation of theology, especially in three directions; firstly, in a more rational interpretation of the Bible, which was to be found in nearly all the churches at the present time, and was no longer singular to themselves; secondly, in a more humane conception of future punishment, if there be future punishment in store; thirdly, in the wider and franker conception of the right of private judgment, with the acceptance of its corollary that the great things of religion, of love and hope are not confined in any church or set of conceptions, and that where they found real religion there they found a fellow worker and a brother. Another sign of encouragement was the development in their midst of the social conscience, of a sensitiveness to the common wrongs which hardly existed 50 years ago, in the brighter outlook due to education, and the growing consciousness that a long day's toil and a long night's rest did not sum up all man's needs or provide him with sufficient interests in life. Many of their ministers were suffering not from overwork, but from semi-fatigue, produced by discouragement. One prophet who would say to the people "ye are the light of the world," was worth a hundred little Jeremiahs who came to them and said "Ye are all foolish children, and without understanding."

The Rev. Basil Martin, who spoke on "The Outlook of Liberal Religion," traversed some of the ground partly covered by the last speaker, though approaching it from a different point of view, and laid special emphasis on the quality of loyalty to conscience and the spirit of truth which was the emancipating power at work in all the churches at the present time. The Rev. H. E. B. Speight dwelt optimistically on the great opportunities awaiting the Liberal Christian movement, of which they were a part, if they were ready to press onward and adapt themselves to changing conditions, and surrender themselves to forces which were altering the character of their work and

giving them new tasks altogether different from anything they had done before. The meeting closed with a cordial vote of thanks to the speakers, to the members of the Rosslyn Hill congregation for their hospitality, and to Dr. Liddell for his organ recital, proposed by Mr. E. Worthington, and seconded by Mr. Blake Odgers.

MANCHESTER COLLEGE, OXFORD. OPENING OF THE SESSION.

THE opening of the new session took place on Monday last, October 13, when, in the absence of Professor Urwick, the Address was given at very short notice by the Principal, on "A Buddhist University in the 7th Century, A.D." The term begins with 9 regular students and 3 special students, Mr. Crook being "senior." There is once again a Hungarian student in residence. Mr. Fiss has come to Oxford with high testimonials from the Unitarian Church in Hungary, and has received a warm welcome at the College. Mr. Lachlan Macrae, M.A., the recently-appointed Daniel Jones Fellow, is to act as sub-warden of the Residence under Dr. Jacks. Mr. Macrae, who has had a distinguished career at Cambridge, will also assist in the junior work in Philosophy. The Hibbert Lecturer in Metaphysics is Professor W. R. Sorley, of Cambridge, who will deliver a course open to the public on Ethical Idealism. Professor Urwick will deliver the Donkin lectures on Sociology. A recent student of the College, the Rev. Raymond Holt, of Edinburgh, who has had a distinguished career at Oxford and in Germany, will also deliver a special course of lectures on "The Preparation for the Reformation." The operations in connection with the building of the new Arlosh Hall were begun during the vacation, and it is hoped that it will be available in 1914.

DR. HUNTER'S RETIREMENT.

DR. JOHN HUNTER preached his last sermon as minister of Trinity Church, Glasgow, to a very large congregation on Sunday morning, October 12. His subject was the blessings set forth in the ancient Hebrew benediction—"The Lord bless thee and keep thee," &c. (Numbers vi. 22-26). At the end of his sermon he said:—"I cannot leave this pulpit to-day, which I have occupied for well-nigh 25 years, without letting you know that with this service I close my ministry among you. I am closing a week or two sooner than I intended and you expected; first, because I feel the strain of this sorrowful time to be greater than I anticipated; and, secondly, because I wish to end my work quietly and to avoid the publicity and excitement of a formal farewell. I dislike, as you well know, to speak about myself, and fear lest I should force the personal note. I am feeling too keenly the close of my labours to be able to dwell in public speech upon it or to make an occasion of it in any way. I have always sought to teach those to whom I have ministered not to applaud but to pray,

not to praise man but God. I have not sought to win them to a personal allegiance but to the Christian obedience and service. But there cannot fail to be in my case a soreness of heart, in which I know many of you share. After all these years of going in and out among you it is a great uprooting, and at my time of life it is not in the least likely that I can root myself anywhere else as I have done here—though I hope after a winter's rest in a warmer climate to have regained sufficient strength to be able to take up the work of preaching again as opportunity may offer. And the resignation of my ministry in this place does not mean the resignation of the friendships and affections, the trusts and loyalties, that have been woven during these long and eventful years. Much has changed since I first became your minister. A whole generation has passed away. Forms dear and true and generous are no more present to sight, and in the anxious time I have passed through during the last two and a half years my heart has sighed after them. More loyal friends a minister never had than have been mine from the day of my ordination in the city of York in 1871 until this day. For those departed this life I thank the Giver of every good and perfect gift. I thank God also for those who remain—men and women of whose interest and care, trust and love, I feel, and have always felt, sure. For all that they have been to me and done for me and mine I desire before I leave this pulpit to express my deep appreciation and gratitude. I also want to thank publicly my ministerial brethren of all denominations, especially ministers of the Church of Scotland, for the help they have most willingly given me in times of need. I have striven to do my own work according to my best light, but I have been against no Church, but have, on the contrary, been most sincerely anxious to serve all and to maintain the unity of the spirit. And let me again ask those who have received any help from my ministry, and to whom any words of mine have ever given larger vision, courage, and motive in the action, strife, and endurance of their lives, to remember him in their prayers from whose lips the Divine message came and whose hands have broken to them the bread of God."

We understand that Dr. Hunter intends to spend the winter in the south of France and in Italy. He will leave Glasgow at the beginning of November.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held at Essex Hall, London, on Wednesday, 8th inst. The treasurer intimated that a legacy of £500 had been received from the late Mr. Frederick Nettlefold, and a donation of £50 from Mr. Philip H. Holt. Five new applications to become beneficiary members were granted. An application from a member for assistance towards paying the premium of an additional insurance policy was granted, the contribution to be paid from the Philip Holt Fund. The contribution

towards another special insurance was no longer payable, as the beneficiary had gone abroad. The death of one member was reported, his representatives having received £382 5s. 11d. in consequence of his membership of the Fund. Six members were in receipt of their pension; two others had completed payments and were now entitled to the pension, and in two more cases only one final premium remained to be paid.

FINCHLEY UNITARIAN CHURCH.

WELCOME TO THE REV. BASIL MARTIN, M.A.

THERE was a large and representative congregation on Saturday last when the Rev. T. Rhondda Williams, of Brighton, preached the installation sermon at Granville Hall, Finchley. Immediately afterwards tea was served in the small hall, and an opportunity for social intercourse was provided. Mrs. Rutherford Stoddard sang, Miss Story recited, and then, at half-past six a public meeting was held, Dr. Blake Odgers, K.C., being in the chair. He was supported on the platform by the Revs. D. Basil Martin, H. S. McClelland (East Finchley Congregational Church), H. Gow, T. P. Spedding, and J. A. Pearson, Messrs. H. G. Chancellor, M.P., Alderman Witts, J.P. (Hereford), and A. Savage Cooper. Dr. Odgers gave a rapid sketch of the rise of the congregation and its early vicissitudes, and told of their introduction through his old friend, the Rev. Arnold Thomas, of Bristol, to Mr. Martin, in whom he felt they had got a leader with his heart in his work. Mr. Martin came to them with high praise from Canon Lilley and others. He could assure the new minister that he would have the hearty support of the congregation in all that he might wish them to do.

The Rev. Henry Gow extended a welcome on behalf of the North London Unitarian ministers. He claimed some credit himself for having named Mr. Martin to the Finchley Church; he had felt that in Mr. Martin he had met a man whom he wanted for his friend. He welcomed him "in" without feeling that he would be "out." He felt that in the new communion Mr. Martin would be more at home than in the old, but he did not wish Mr. Martin should feel himself cut off from his old associations. He would be glad indeed if his presence served to bring Congregationalists and Unitarians into closer touch.

The Rev. H. S. McClelland said that he stood there as representing the churches which Mr. Martin had left. He gave a brotherly welcome, but it must not be understood to be official. He was overjoyed to think that denominational barriers were becoming less distinct, and perhaps his own feeling in the matter was somewhat due to the fact that he had as a student been in the habit of attending Mr. Gow's ministry at Hampstead. He could not say how far the Unitarian message was present in his soul. On the board of the *Christian Commonwealth* he met with men who in a true sense represented the Catholic Church of the future. Reconstruction was coming by means of the joint labours of all the

churches, and the common fight was waged against the idea of God which was too small for the idea of the world.

Alderman Witts, treasurer of the Eignbrook Congregational Church, Hereford, for twenty years, told of the coming to that church of Mr. Martin and the influence he had exerted upon thousands of lives. They had invited him because they thought he was a man who would never hide his convictions. He had told the ultra orthodox that to believe in Jesus meant believing in the things in which Jesus himself believed, and that sort of thing could not be done without coming into collision with "the faithful." But Mr. Martin had never faltered. Finchley might learn to love Mr. Martin, but never better than they did in Hereford.

Among the other speakers were Mr. H. G. Chancellor, M.P., who extended a welcome on behalf of the British and Foreign Unitarian Association, Mr. A. Savage Cooper, the Rev. T. P. Spedding, and the Rev. J. Arthur Pearson.

Mr. Martin, in reply, said that he could not pretend to deserve all the kind things that had been said about him. All he could do was to try to live up to them. A friend had remarked to him on his change that he hoped he (Mr. Martin) would not be frozen up! His experience had been that he had met so many warm-hearted people that if he had been an iceberg himself he would have melted. He was delighted that they were at heart one and that they could find unity in essential things. He trusted that that congregation would always provide a mixture of all sorts of people. He confessed to having found himself always much at home with many people outside the churches, who felt their complexities and difficulties without being able to form clear religious opinions. Many had no care for church, but preferred to sit at home. Others loved order and the church service. There was a way to bring all together. It was his hope to be a friend and guide and teacher to some, and to be worthy of what the speakers had said.

THE NATIONAL PEACE COUNCIL.

THE National Peace Council, at a meeting of the delegates of its constituent organisations, held recently, adopted the following declaration with respect to expenditure upon armaments, which has been sent to the Prime Minister and other Members of the Government.

The National Peace Council, representing a body of thirty-nine social, political, and religious organisations, takes the first available opportunity since the summer holidays of expressing its firm conviction that the Chancellor of the Exchequer is mistaken in the opinion given by him in the House of Commons on August 13 that "public opinion is perfectly apathetic on the question of expenditure upon armaments."

It believes, on the contrary, that the increasing allocation of public funds in every country to naval and military purposes is viewed with grave alarm in every disinterested quarter, and places on record its entire agreement with the President of

the Congress of British Chambers of Commerce (September 16) that the time has come "to call upon Statesmen to devise a better scheme" of international relationship. Inasmuch as no one country will act alone in respect to this question, it earnestly urges that steps be taken to grapple seriously with the problem of armaments in an International Conference, such as the forthcoming Third Peace Conference at The Hague.

To this end it calls for the effective expression of that "great public opinion" which Mr. Lloyd George declares to be the necessary preliminary to concerted action by the statesmen of Europe and America.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackburn.—An appeal is being made for funds towards the erection of a new Unitarian church and school buildings at Blackburn, where the cause of liberal religion has been striving to make headway under very disadvantageous conditions. The room in which the congregation meet at present is in a noisy thoroughfare, difficult of access, ill-ventilated, and highly rented; nevertheless, the church membership has increased in two years from 55 to 90, there is a marked development in every branch of the work—especially in the Sunday school—and the congregation has already raised £600 towards the £3,650 required. An excellent site on a main road near the centre of the town has been secured at a very reasonable sum, and it is earnestly hoped that the scheme, which has the approval of the British and Foreign Unitarian Association, the North and East Lancashire Mission, the Rev. Charles Hargrove, the Rev. H. Enfield Dowson, and the Rev. H. D. Roberts, will be warmly supported. Blackburn has a population of nearly 140,000, and in no place are the prospects for liberal religion more encouraging.

Blackfriars Mission.—A well-attended meeting to take leave of the Rev. J. C. Ballantyne on the termination of his ministry was held at Stamford-street Chapel on Tuesday evening last. Mr. C. F. Pearson presided, and in his opening remarks recalled the recent history of the Mission and Chapel since the Rev. W. Copeland Bowie's ministry, and spoke warmly of the value of Mr. Ballantyne's work during the six years he had been in charge of the Mission. The Rev. W. G. Tarrant, on behalf of the London ministers, wished Mr. Ballantyne every success in his new work, and spoke of the happy relations which had existed between him and his congregation at Stamford-street. The Rev. Gordon Cooper followed on behalf of the London Missions and the Boys' Own Brigade, in the formation and guidance of which Mr. Ballantyne has taken a leading part. Miss M. A. Francis, on behalf of the Sunday school, and Mr. A. A. Tayler, the hon. secretary, having borne testimony to the warm affection entertained by all to Mr. and Mrs. Ballantyne, Mr. Pearson presented him with a study chair, a tea-table for Mrs. Ballantyne, and a purse of gold, referring to the love and esteem in which Mr. Ballantyne was held and the deep regret felt at his leaving. Mr. Ballantyne replied with deep feeling, thanking the committee and workers for the

support and friendship that he had found among them. The meeting closed with hymn and Benediction.

Derby.—A well-attended meeting of the local branches and representatives of the British League of Unitarian and other Liberal Christian Women was held in the Friar-gate schoolroom on October 2 at the invitation of the local branch. Among those present were the Mayoress of Derby (Mrs. Wilkins), Mrs. Weller (of Montreal), Mrs. Laycock (of Sheffield), Miss Brooke Herford (general secretary of the League), Mrs. Castle and Mrs. W. R. Ellis (president and secretary of the local branch), and Miss Phillips, minister of Christ Church, Nottingham. Mrs. W. E. George took the chair, and in welcoming the visitors from other congregations spoke of the work of women in the churches, and of the need of such an organisation as the League to unite together and encourage the members of isolated congregations. Miss Brooke Herford referred to the great progress the League had made since it was founded five years ago. A valuable part of its labours was that of keeping in touch with young people who had removed to districts where there were no Liberal churches. She warned members of the danger of being too practical, and of forgetting that the aim of all they did was a spiritual one. The outlook of their churches was too often a narrow one on account of their isolated position. It was the business of the League to make it larger and broader. Mrs. Weller brought a message of good wishes from the Women's Unitarian Alliance in Canada. Miss Laycock spoke on behalf of the Sheffield branch. Mrs. W. R. Ellis proposed that the greetings of the meeting be sent to the congregations at Montreal and Winnipeg, and that Mrs. Weller be asked to convey the message. The resolution was seconded by Miss Phillips.

Heywood: Presentation.—A farewell meeting which was made the occasion for a presentation to the Rev. T. Bowen Evans and Mrs. Evans was held in the Britain-hill school room on Saturday, October 4. Alderman W. Healey, J.P., C.C., president of the committee, presided, and among those present were the Revs. J. and Mrs. Evans, Rochdale; R. Travers Herford, Stand; E. D. Priestley Evans, Bury; and J. M. and Mrs. Bass, Bury. The chairman, who presented the gifts of the Sunday school and congregation, paid a very warm tribute to Mr. and Mrs. Evans. For 21 years, he said, Mr. Evans had ministered to them, and had done his work splendidly, sincerely, devotedly, and inspiringly. In his preaching he had advocated unity, but not uniformity, which was a great point in connection with the ideals and principles of their church. In other matters than church work Mr. Evans and he had worked together when they were struggling hard in Heywood for civil and religious liberty in educational matters. Mrs. Knowles also presented Mrs. Evans with gifts on behalf of the ladies' sewing class, and a number of friends connected with the church spoke in high appreciation of the work done by both Mr. and Mrs. Evans. The Rev. R. T. Herford, the senior minister in the district, dwelt on the services rendered by the former to the North and East Lancashire Mission. Mr. and Mrs. Evans both responded in suitable terms, and a musical entertainment followed.

Huddersfield.—The autumn conference of the Yorkshire Unitarian Union was held at Fitzwilliam-street Church on Saturday, Oct. 11, the President, the Rev. Charles Hargrove, in the chair. Mr. Charles Peach, secretary of the Northern Counties Education League, gave an address on "The Churches and Popular Education," in which he dealt with the voluntary and State competition which has been going on since 1870. They met, he said, just on the eve of renewed public interest in the education question owing to the promise

of very important, wide-reaching, and thoroughly democratic legislation. Education was so great a matter that it should call for the co-operation of all interests and forces. The churches had had their opportunity and had failed, and it was the failure of the churches that strengthened the conviction that there must be brought in the co-operation, as the dominant partner, of the State. The true function of the churches in regard to education was twofold; first, to supplement the education given in the schools, to develop, train, and quicken that spiritual side of our nature whose value was in its freedom from official ordinances and restraints; and, secondly, to mark out and equip that large field of educational experiment which was even more inviting to-day than in any other past age. The way to efficiency lay in the co-operation of the churches in the field of education. A discussion, opened by the Rev. M. Evans, of Lydgate, followed, in which the chairman, the Revs. D. Thackray, William Rosling, and Thomas Paxton, Mrs. Thackray, and Mrs. J. E. Bates took part.

London: Acton.—On Tuesday a meeting of the congregation of Cressfield-road Church was held, the minister presiding, at which it was reported that £173 10s. had been cleared as a result of the recent bazaar. It was decided to hold a sale of work before Christmas, also a jumble sale on November 1, in aid of the church funds. Hearty thanks were expressed to the generous contributors and workers at the bazaar and to the trustees of Lindsey Hall.

London: Islington.—The joint celebrations of the jubilee of the opening of Unity Church and the harvest festival, took place last Sunday, when the Rev. W. Tudor Jones preached to large congregations. A conversation followed next evening, when many friends gathered in the school room to enjoy a very successful social reunion and an excellent programme of music. Amongst those present were Sir Edwin Durning-Lawrence.

Mottram.—On Saturday last a pleasant gathering was held at Mottram for the purpose of welcoming the Rev. J. W. Bishop on his settlement there after his long services at Willert-street Mission, Manchester. A good number sat down to tea, and the after proceedings were presided over by Mr. D. Gee. Several apologies for absence, conveying good wishes from neighbouring ministers, were read by the secretary. The welcome on behalf of the congregation and Sunday school was given by Mr. Ernest Gee and Mr. Irvine Swindells, both of whom spoke of their knowledge of the past and their confident expectation of the success of their new minister. The Rev. H. B. Smith, as a former minister at Mottram, cordially joined in the welcome, and wished both Mr. and Mrs. Bishop all happiness in their new sphere of labour. Mrs. Dowson, in the absence of the Rev. H. E. Dowson (who was able to be present before the close of the proceedings), spoke feelingly of her knowledge of Mr. Bishop's work, and her confidence in his future work. The Rev. J. Ellis offered a welcome on behalf of the East Cheshire Christian Union, as its hon. secretary, and referred to his long acquaintance with Mr. Bishop. A welcome on behalf of the North Cheshire Unitarian Sunday School Union was given by Mr. Albert Slater, its hon. secretary, who also spoke of his long and happy relationship with Mr. and Mrs. Bishop. The Rev. J. W. Bishop, in an excellent speech, replied to the various speeches made.

National Unitarian Temperance Association.—A conference of Sunday school and Band of Hope teachers and others, arranged by the National Unitarian Temperance Association, was held at Essex Hall on Saturday evening, October 11. The Rev. W. G. Tarrant, B.A., President of the Association, was in the chair, and after a hymn and prayer Mr. Ion Pritchard, President of the Sunday School Association,

read a paper on "The Making of the Good Citizen: The Sunday School Teacher's Influence." The subject was dealt with in a very thorough and interesting way, and called forth a good deal of discussion, in which the following took part:—Miss Dorothy Tarrant, Miss E. J. Titford, Miss Amy Withall, Mrs. M. Brown, Dr. Lionel Tayler, Rev. D. Robson, Mr. E. Buser, Mr. W. T. Colyer, Mr. A. G. Tarrant, Mr. T. S. Wicksteed, and Mr. E. F. Cowlin. Miss May Hughes, daughter of the famous author of "Tom Brown's School Days," was present, and was introduced by the chairman in one of his happy little speeches. She called attention to the application for a full licence for the Hippodrome, and to the dwindling majority on the licensing authority against it, and asked the meeting to support those opposing the application. A resolution asking the L.C.C. to refuse the application for an unrestricted licence was carried unanimously, and will be forwarded to the Clerk of the Council.

Newbury.—The new schoolroom in connection with the old Presbyterian Chapel was opened amid many signs of rejoicing on October 11. The room has been provided by removing old pews under the gallery and screening the whole space off from the chapel. The effect is quaint and pleasing, and the room, 35 ft. long by 15 ft. wide, will easily accommodate about 70 people for Sunday school, Band of Hope, and other meetings. Considerable difficulty was encountered with the floor owing to dilapidations and the old practice of intra-mural burial, but these were surmounted by members of the congregation, who worked hard night after night with a skill and thoroughness which will be a source of pride for many years to come. The effect of the alteration, with the new screen of wood and cathedral glass, as seen from the chapel is entirely satisfactory. The whole scheme has been carried out under the direction of Mr. Walter H. Bell, architect, of Newbury, himself a member of the congregation. The total cost, raised by the congregation and a few generous friends at a distance, amounts to about £70. A more extensive scheme of renovation must, however, be undertaken shortly, as there has been a serious sinking in the floor of the chapel, and the plaster on the lofty walls is in a state of decay. At the opening ceremony the Rev. R. Newell presided, and addresses were given by the Revs. W. H. Drummond and T. C. Rigg (superintendent of the Primitive Methodist Circuit), and Mr. T. H. Stillman. Special services were also held on Sunday, October 12, conducted by the Rev. W. H. Drummond.

Northampton.—The third annual meeting of the Unitarian Athletic Association was held on Thursday, October 9, at the Kettering-road Church, the Rev. W. C. Hall presiding over a large attendance. Balance in hand, £2 10s. 4½d. During the year 1912-13 the Association has won no less than three shields—an achievement of which they are justifiably proud. Officers were re-elected, including Mr. G. H. Winterbottom, J.P., as president, and the Rev. W. C. Hall, Mr. C. Wicksteed, and Mr. H. Manfield, M.P., among the vice-presidents.

Rawtenstall.—On Saturday, October 4, a successful conference was held in the Unitarian Sunday school, when a large number of delegates met from all the schools in the North-East Lancashire area. The Rev. Fred Hall, of Blackburn, presided over the public meeting, when the Rev. A. Cobden Smith delivered an address on "James Martineau: His Work and Influence." The address was followed by a discussion in which the Revs. F. Hall and A. W. Fox, of Todmorden, Councillor J. R. Cameron, Accrington, and Mr. A. Roberts, of Burnley, took part. Mr. Fox gave some personal reminiscences of Dr. Martineau, which were heard with much interest, and formed an excellent supplement to the address.

Sheffield.—The united service of the district congregations was held at Channing Hall, Sheffield, on Thursday, 9th inst., when the congregations of Sheffield (Upper Chapel, Upperthorpe, Attercliffe), Stannington, Rotherham, Barnsley, Doncaster, Mexborough, and Bolton-on-Deane were well represented. Nearly 200 sat down to tea. Mr. Arnold Bagshaw gave an organ recital in Upper Chapel before the evening meeting, at which Dr. L. Ram (Mexborough) presided. The Mexborough congregation provided an interesting and varied programme, and brief addresses were given by the Rev. H. W. King (Rotherham), Mr. W. E. Taylor (Doncaster), Mrs. W. R. Stevenson (Women's League), Mr. G. Vickers (Stannington) and the Rev. A. H. Dolphin. Mrs. Street was in charge of the tea arrangements. Through the generous contributions of Sheffield friends and the fine attendance a balance of £13 11s. was handed over to the Mexborough Church Building Fund.

Southampton.—On October 23 and October 30 the Rev. W. G. Tarrant will deliver a lecture to the Kell Literary Society in connection with the Church of the Saviour, the first on "Christianity in the Light of Modern Thought," the second, illustrated by lantern slides, on "The English Unitarians and their Forefathers." The following statement of the principles of worship adopted by the church appears in the Calendar for this month:—The church is emphatically a fellowship of worshippers, not a society of believers. Our theology is always in the melting pot of evolution. If we cast it into the form of statements the form is never regarded as sacred or permanent. We may always put it back into the crucible of thought and experience and re-cast it in new moulds. Of course, the form or body of all religion changes, but ours is free to change without let or hindrance. The soul of our religion, our faith, may be summed up in the simple precept—"Thou shalt love the Lord thy God with all thy soul, and thy neighbour as thyself."

Wellington, New Zealand.—The following announcement appears in the September Calendar of the Unitarian Free Church:—"With the issue of this Calendar we enter upon an anxious period in our work as a church. The Rev. Mr. Jellie's three years' term of service as our minister has concluded, and, with his family, he is about to leave New Zealand for England. During his fourteen years' work in the cause of Liberal Religion in the Dominion Mr. Jellie has served the church with which we are associated loyally and wholeheartedly. His scholarly preaching has appealed to his congregation, and has helped conspicuously to clear the thought and build up the faith of a large number of his hearers. Without a doubt he has rendered great and important service to our movement in New Zealand. He departs leaving behind him many friends, and the sincerest good wishes for happy and successful work follow him wherever he may settle down. Before leaving us the Rev. Mr. and Mrs. Jellie were enabled to meet the members and friends of the church at a social evening. The first part of the proceedings, at Mr. Jellie's own suggestion, took the form of a conference to discuss matters and plans affecting the interests of the church. Afterwards presentations were made to the minister, his wife, and family, and expression was given to the esteem in which they are held and appreciation of the service rendered in Wellington."

Wigan.—The work of the winter session at Park-lane Chapel was started on Monday evening, September 29, when the Unitarian Van, in charge of the Rev. H. Fisher Short, minister of the church, began a week's mission in the Market-place. The weather was favourable throughout the week, and it is estimated that some 2,000 people were present in the course of the meetings.

NOTES AND JOTTINGS.

THE MOTOR TERROR IN KENT.

Popular protests in the shape of processions with banners and meetings in public places are common enough in these days, and the villagers who organised a demonstration against motorists at Dunton Green, near Sevenoaks, recently, are certainly not behind the times. It appears that the residents of Dunton Green have every reason for complaint against those ruthless invaders of the countryside who tear up the roads and frequently endanger human lives by reckless driving and excessive speed. In eighteen months there have been ten serious mishaps, no less than four of these having proved fatal, and it is said that on a fine Sunday afternoon between two and three hundred cars pass through in an hour. The average speed seems to be anything up to forty miles. The inscriptions on the banners carried in this unique procession were anything but complimentary to the motorists, who were adjured not to kill the villagers, and it was decided that if a petition to the Kent County Council, which has been already importuned in vain, failed once more, a petition should be sent to the King. The petition has since been sent and the King's private secretary has informed the inhabitants of Dunton Green that it has been transmitted to the Home Secretary.

A VENERABLE INDIAN REFORMER.

Congratulations from all parts of India have recently been received by Mr. Dadabhai Naoroji, the well-known reformer, on reaching his 89th birthday. The son of a Parsee priest, Mr. Naoroji was the first Indian professor of mathematics and natural philosophy. In 1855 he came to England as a partner in the first Indian firm established in this country, and it was chiefly through his efforts that Indians were admitted to the Indian Civil Service some fifteen years later. Mr. Naoroji was also the first native of India to sit in the House of Commons, being member for Central Finsbury, 1892-5. He has been Prime Minister of Baroda, and three times president of the Indian National Congress. In the evening of his days he still takes a keen interest in public life, and his faith in the future of his country is unabated. To a deputation of women who waited upon him at his seaside residence near Bombay he spoke of the urgent need for the education of women, which was, he said, one of the most important factors in the progress of civilisation in any country.

A NEW DIGNITY FOR "TROY TOWN."

Fowey, the "Troy Town" of Sir A. Quiller-Couch's delightful stories, has just received a new charter of incorporation, and the restoration of its ancient dignity was made the occasion of general festivities. Fowey has a remarkable history; her fighting reputation goes back to the Crusades, and it is quite fitting that the Mayor-elect should be a descendant of Sir John Treffry, who was knighted at the battle of Crecy, and the inhabitant of Place House, which is situated in the heart of the beautiful little Cornish town.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

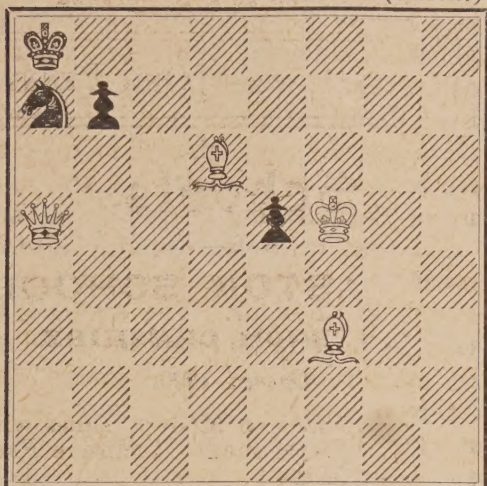
OCT. 18, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 28.

By H. A. NESBITT.

BLACK. (4 men.)



WHITE. (4 men.)

White to play and mate in two moves.

Problem No. 26 is, as hinted last week, faulty, since it is to be seen that White has merely to wait for the Black K to go to Kt4, and then mate in two follows by R. Kt3, ch. The composer's intention was 1. P. Q6. For some unexplained reason I thought that this move was imperative. As a fact almost any waiting-move with the R will suffice, also 1. P. K7. One or other of these methods was sent in by H. G. (Hampstead), V. Cliff, W. Clark, W. T. M. (Sunderland), R. B. D. (Edinburgh), D. Amos, A. J. Hamblin, Geo. B. Stallworthy, Rev. B. C. Constable, L. G. Rylands, D. C. (Kidderminster), Rev. I. Wrigley, Arthur Perry, Thos. L. Rix, Dr. Higginson, W. E. Arkell, H. L. (Torquay), W. S. B. (Richmond), J. Johnson, A. Mielziner, R. E. Shawcross, F. S. M. (Mayfield), W. Hudson, W. S. B., E. C. (Highbury).

ANSWERS TO CORRESPONDENTS.

A. J. HAMBLIN.—The amendment and additional card safely received. I will examine the new version and report later. No. 26 has proved a fiasco, and I am now wondering how I overlooked the real state of things.

H. A. NESBITT.—It is years since I heard from you! Thanks for your kind contribution.

R. E. SHAWCROSS.—Next week.

W. S. B.—In either event, White covers the check with his QB, discovering mate, since the Black QB is masked—a most complicated manoeuvre.

Senor Capablanca.—On Monday last this candidate for the world's championship visited the City of London Chess Club. I have met him before, but on this occasion I drew two games with him! Lest my readers should politely disbelieve this astonishing statement, I hasten to add that the games were "Kriegspiel Chess"—a very different proposition. Senor Capablanca is almost a youth, and is on his way to St. Petersburg, there to take up his vice-consular duties on behalf of his native island—Cuba. He speaks English fluently, and his personality is a charming one. He has the typical Spanish cast of features, and looks about 22 years of age. His chess-playing powers are marvellous, and he has defeated nearly all the great modern masters in open tournaments.

Whether his official duties will interfere with out of chess or not, I am unable to tell. St. Petersburg is the home of many of the most famous experts, notably Rubinstein, whose forthcoming match with Lasker has already been announced.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15.

Evening, 7.

(On Sunday, October 19, there will be no Evening Service, in consequence of the United Service in the Dutch Church, Austin Friars.)

October.

19. Rev. E. D. PRIESTLEY EVANS, of Bury. (Morning only.)

26. Rev. EDGAR INNES FRIPP, of Leicester.

November.

2. Rev. CHARLES ROPER.

9. Rev. CHARLES HARGROVE, of Leeds.

16. Rev. Dr. EDGAR THACKRAY, of Huddersfield.

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